The
Missionary Intelligencer.

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ALL MOVE TOGETHER!

LET our people move as one man on March 6th. We can conquer the world if we will. We have men and money almost without limit. The simple New Testament gospel is just what the heathen world demands. Our slogan should be: *The whole church giving the whole gospel to the whole world.*

The prospects were never before brighter. Many new churches are being enlisted. There is a growing interest in the Apportionment, a large number of new Living-links will be in line; some churches in the habit of giving $600 will move up to $1,000, or a *One Day Church;* that is, they will support all the work of the Foreign Society in all lands and in all tongues for one day in the year. Thus a church can encompass the earth. It becomes a world power.

This the first year of our Second Century should be made great---great in loyalty, great in faith, great in consecration of life and heart, and great in gifts for the gospel to all men.

ALL MOVE TOGETHER!

FINANCIAL EXHIBIT.

The following is the financial exhibit of the Foreign Society for the first four months of the current missionary year, beginning October 1st:

	1909	1910	Gain
Contributions from Churches	131	139	8
Contributions from Sunday-schools	85	92	7
Contributions from C. E. Societies	218	137	*81
Individual Contributions	241	372	131
Amounts	$21,951 14	$25,636 87	$3,685 73

Comparing the receipts from different sources shows the following:

	1909	1910	Gain
Churches	$5,678 24	$6,238 45	$560 21
Sunday-schools	941 25	911 35	*29 90
Christian Endeavor	1,784 79	1,427 16	*357 63
Individual	5,097 43	6,225 14	1,127 71
Miscellaneous	1,519 43	969 77	*549 66
Annuity	6,710 00	9,350 00	2,640 00
Bequests	220 00	515 00	295 00

*Loss.

Loss in regular receipts, $750.73; gain in Annuity, $2,640; gain in bequests, $295.

It is hoped the churches will do great things on March 6th. The needs of our work in foreign lands are very large. Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, O., who will return a proper receipt. Please be careful to give local name of church where different from postoffice.

EDITORIAL NOTES.

Remember March 6th!

Make it a great day and a holy day.

Make your church a Living-link if possible.

Love never asks how much I do, but how much can I do.

The goal of all history is the redemption of the world.

A man may give without love, but he can not love without giving.

Please enlist another church in the March offering besides your own.

No one ever becomes great except by being identified with a great cause.

Churches, like armies, grow by conquest; when conquest ceases, mutiny begins.

System, not spasm, is God's method; we need religion in business, business in religion.

Please do not fail to reach your full Apportionment on March 6th. It will require some effort, but the effort will repay many fold.

The church at Wheeling, W. Va., has decided to become a Living-link in the

Foreign Society. A. McLean was there January 30th. W. H. Fields is the pastor.

We hope to raise our Living-link money with greater ease than ever before.—W. E. Ellis, Cynthiana, Ky.

You will be crawling up into the **One Day Church** class by raising $1,000 if we do not watch you.

The Central Christian Church of Portland has in mind to become a Living-link in our foreign work at the earliest possible date.—J. F. Ghormerly, pastor, Portland, Ore.

That is just as we expected. The sun is now rising in the West.

The Foreign Society is receiving a number of gifts on the Annuity Plan during these winter months. Let such gifts continue to flow into the treasury of the Lord. We will send our illustrated annuity booklet, free of charge, upon request.

We are going to make an effort to put our church in the Living-link rank this time. Do you hear?—H. A. Kinley, Wilkinsburg, Pa.

Yes, sir, we do hear that, and it sounds good. We are hearing this from many, many sources. Indeed, it is getting to be chorus.

An **Every Member Church** is one that secures an offering from **every member,** old and young, rich and poor. To reach this class the church need not be strong numerically nor financially. Norwood, O., is a Living-link church, and this year it is going to try to be an **Every Member Church** also.

We urge the churches to forward their gifts at the earliest possible date. We have borrowed over $50,000 at bank to pay the missionaries their salaries, depending upon the March offering to meet the notes. If you can not send all of your offering, send all you can now, and the balance later.

The missionaries in Korea have won half as many converts in that land in twenty-five years as were converted in all the world during the first century of Christianity. There has been an average of one convert in that land for every hour in the day and night for twenty-five years! And yet some people are still asking, "Do Foreign Missions pay?"

It requires about $1,000 to support all the work of the Foreign Society for **one day.** This includes the support of 170 missionaries and their children, over 600 native workers, 18 hospitals treating over 131,000 patients, 62 schools and colleges with an attendance of over 4,000 pupils, the support of over 400 orphans, etc. Suppose you raise $1,000 in your church March 6th, and make it a **ONE DAY CHURCH.**

An Every Member Church.

In our February number of the Intelligencer we stated that Shiloh, Ind., was the only every member church, that is the only church where **EVERY MEMBER** gave to Foreign Missions in the March Offering, known to us. We had forgotten for the time the church at Winona, Mo. This church last year gave $81.51, which was five times their Apportionment. There are forty-nine members in this congregation. It will now be recalled that we published a picture of the minister, Allen R. Wallace, and the congregation in the June number of the Intelligencer, 1909. We now have two **Every Member Churches**—Shiloh, Ind., and Winona, Mo. Let us have a long list of them in the approaching March Offering. Norwood, Ohio, hopes to take this step. The church is already a Living-link, but it hopes also to be an **EVERY MEMBER CHURCH.**

"I would not miss taking the March Offering for anything. It is a great joy."—Oscar Grimes, Stockport, Iowa.

Our missionaries in China inform us that there are indications of a strong revival spirit everywhere and that there is a large ingathering before us.

Our Pittsburg churches have lined up to double their Foreign Missionary offerings of last year. The Laymen's Movement convention in that city has had much to do with this step.

The native church in Korea is on fire with evangelistic zeal. A plan is on foot to put into every Korean home a copy of one of the four Gospels, with tracts setting forth the way of salvation.

J. E. Ewers, of East End church, Pittsburg, is planning to bring that church into the $1,000 class on March 1st. Many of our churches should be pressing on from the Living-link class to better things.

Dr. Dye writes that the new church at Bonyeka sends forth twenty evangelists. The church only has 125 members. This is a great, new field and promises to outstrip Bolenge in membership and zeal.

How about that mission study class that you have thought of organizing? Better get a group of your people together and take up the study of "Bolenge," or some other good book. Write the Foreign Society for particulars.

Get one of the new histories of the work of the Foreign Society, written by the missionaries on the field. They are going as fast as "Bolenge," by Mrs. Dye. The histories only cost twenty-five cents each. Everywhere in the rallies they are selling very fast.

About Sending Offerings.

1. The offerings should be sent PROMPTLY! Some offerings are held for many months, when the donors suppose their gifts have been promptly sent on their mission of helpfulness.

2. Care should be taken to give the local name of the church, as Mt. Pleasant, Corinth, Sixth Street, etc., when different from the postoffice.

3. Friends are requested also to state definitely whether the money is from the church, a Sunday-school, an Endeavor Society, or an individual. A little care in this matter will avoid misunderstanding and save much needless correspondence.

4. When money is sent for a special object or on a pledge, or on a Life Membership, or Life Directorship, the fact should be so stated.

5. And in all let us heed the apostolic injunction: "Not slothful in business, fervent in spirit, serving the Lord."

6. The offerings should be sent to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio, who will at once return a proper receipt. Money should be sent by bank draft, postoffice order, express order, or registered letter.

The church at Eminence, Ky., has decided to become a Living-link in the Foreign Society. This makes fourteen in Kentucky. Next!

Last year our twenty churches in greater Cincinnati gave $4,860 for Foreign Missions through the churches, or an average of about $1 per capita. After the great Laymen's Convention, the representatives of the churches at

a special meeting, resolved to undertake to raise $10,000 this year.

Now and then a church takes the offering for Foreign Missions and then keeps part of it for some other purpose. We trust no church will think of doing such a thing this year. It is unfair to the missionary cause, unfair to the missionaries, unfair to the ones who have given the money for missionary purposes, and unfair and suicidal to the missionary interest of the church where it is done.

The Foreign Society has secured a new Children's Day box this year which will please the Sunday-school scholars. It is a lighthouse mite-box in four colors. The lighthouse tower stands five inches high. It will be attractive and suggestive to old and young. We predict that these boxes will send out more light for Jesus than any yet used. Order them for your Sunday-school and put them to work.

The following furloughed missionaries are doing effective work in the missionary rallies and institutes this winter: Fred E. Hagin, of Japan; H. P. Williams, of the Philippines; Ray Eldred and A. F. Hensey, of Africa; M. D. Adams, of India, and Dr. Paul Wakefield, of China. These good men are stirring up missionary enthusiasm wherever they go.

Last year the Disciples of Christ spent $9,464,000 in our work in the homeland and about $450,000 on the foreign fields. Our expenditure in the home field was far too little, but our gifts for the heathen lands should at least be multiplied by five. We spent almost $19 at home in our religious work to every $1 spent on the foreign fields.

In 1873 the proscription sign-boards against Christianity in Japan were taken down. Now the Bible is sold in bookstores throughout that kingdom at the rate of nearly 300,000 copies a year.

The new Children's Day exercise, "Into All the World," is printed and ready for distribution. Like the ones heretofore, it has been prepared by P. H. Duncan. We believe it is one of the very best he has ever prepared. It is an exercise with much of world missions in it. As the title suggests, it is a sort of a visit to our great mission fields. The Foreign Society has 200,000 of them ready for distribution.

It was but a little more than 100 years ago that William Carey baptized the first native Protestant Christian in India. Last December, the World's Christian Endeavor Convention was held in Agra, and thousands of Indian Endeavorers were in attendance. Many of our own native young people attended the Convention and returned to their homes full of new zeal for the Master.

Why not order your Children's Day supplies at once? A great number of Sunday-schools have already ordered and have put the missionary boxes to work collecting funds. Get the new lighthouse mite-boxes and start them going. Don't rely on the last month before Children's Day. The annual Sunday-school day for foreign missions is of too great importance to wait until the last hour. Make it a great, worthy day by worthy preparation.

Dr. Elliott I. Osgood writes that the Chu Chow (China) District has just closed the greatest native convention in their history; 137 were present from outside Chu Chow. The spiritual ideals of the convention were very high. The native Christians pledged themselves for Bible study, the ministry, winning men to Christ, tithing, attending Sunday-school, etc. The day after the convention, 13 were bap-

tized; 60 baptisms in this district since early fall.

Word comes that the printing of the Gospels in the Lokundo dialect at Bolenge is well towards completion. This work is being done on the mission press, under the direction of our missionary, Chas. P. Hedges. When our missionaries went to the Congo they found that the people had no written language at all. The spoken language was first learned, and then a written language had to be created for the people. Into this written or printed language the Scriptures are now being given to the people. Our missionaries have made the translation.

The following quotation from the Missionary Review of the World will show what a remarkable change has come over the world in the attitude toward foreign missions: "Four Presidents of the United States—Harrison, McKinley, Roosevelt, and Taft—have publicly advocated missionary work, and a great army of British and American ambassadors, consuls, and Government officials have testified to its value in foreign lands. Daily newspapers give more and more space to missionary news, and magazines to missionary articles. The heroine of a recent 'best seller' was engaged in foreign missionary work."

In a letter from Bonyeka, Congo, Dr. Dye writes: "There is a field here great beyond any we have yet entered. This is the country that Brother Hensey and Dr. Widdowson opened in such a wonderful way. The villages are all twice and some many times larger than any we have at the home station of Bolenge. There is a hunger for the gospel message here we have never had to encourage us there. The country is virgin country, unravaged by sleeping sickness, untouched by other people. These people do not seem to have been harmed by civilization. What better material could we ask for gospel evangelization?"

While we rejoice in our mission fields where the victories are evident and many converts are being baptized, let us not forget the hard, stubborn fields, where results are slow and where our faithful workers toil on in patience. Paul said, "A great and effectual door is open unto me, and there are many adversaries." There was a time when even our African work brought us little joy in the homeland. Our patient, heroic missionaries toiled there for four or five years without visible results. Then the harvest came. Let us not forget our distant workers on the borders of Tibet. The results have been meager there as yet, but our Master is pleased with that work. Let our prayers ascend daily that our lonely workers in that far field may have abundant hope and may soon see the stubborn walls of paganism crumbling before them.

No movement of modern times is so stirring the men of the churches as the Laymen's Missionary Movement. The series of seventy-five great conventions in the principal cities of the country is awakening the Christian men in a wonderful way. This remarkable campaign is changing the entire attitude of thousands of men towards world-evangelization. No longer can this greatest and most sacred of all tasks be looked upon as a side issue. The Foreign Mission enterprise is getting its proper perspective in the vision of men. The hour has struck for the realization of world-wide missions as a man's task. The church is being ennobled, our religion is getting its due, and Christ is being exalted. Make way for the men!

ITEMS OF INTEREST.

Fourteen members of the present Japanese Legislation are Christians.

Previous to 1905 it was a crime in Russia to leave the orthodox church, that is, the Greek Catholic.

Out of every 1,000 of the earth's inhabitants, 346 are nominal Christians, 114 are Mohammedans, 7 are Israelites, and 533 are of other religions.

The new watch-word for this year adopted by the Korean missionaries and native Christians is, "A million souls for Christ this year."

A Methodist church in Avondale, O., of two hundred members gave over $3,000 to Foreign Missions last year; to be exact, $16.32 per capita.

The Protestant churches in New York City propose to raise $1,750,000 for Foreign Missions this year. This is an increase over last year of $325,000.

The total amount given by Protestant Christendom for Foreign Missions during 1909 was $24,613,075. In 1900 the amount was $15,479,575, an increase of over $9,000,000 in nine years.

The summarized statistics of workers from virtually every mission field on the globe show that three hundred and seventy-seven souls were won every day last year from the non-Christian population.

It is planned to hold a great exhibition in London in 1911 to show graphically what the Christian religion has accomplished since the publication of the King James translation of the Bible three hundred years ago. All the Christian countries of the world are expected to send exhibits.

When we think of the comparatively brief history of Foreign Missions, it seems remarkable to read of a new publishing plant open in Singapore, with electricity as motive power, and a double-magazine linotype machine for setting not only in English, but in Malay; we have tokens of progress indeed.

Responding with customary generosity to the personal effort of its Committee on Foreign Missions, the Old South church, Boston (Congregationalist), gave Sunday, January 9th, over $10,000 for Foreign Missions, after the minister had preached a stirring sermon from the text, "Freely we have received, freely give."

We have in this country 9,178 students in the theological schools and colleges; 146,451 Protestant ministers, and 15,177 Catholic priests. Besides, we have 185,397 houses for Protestant worship; 12,994 of these are halls or temporary places. The value of our Protestant churches is said to be $935,942,578. Contrast this situation in our country of 90,000,000 population with China, for example, with over 400,000,000 population.

The total expenditures of the army and navy and fortifications in this country for the fiscal year ending 1908 amounted to $204,122,855, or thirty-six per cent of our total revenue, exclusive of postal receipts. These are startling figures, and we spend more and more on account of wars. This is what has been called "armed peace." The average annual appropriation for

our army has leaped from less than $24,000,000 for each of the eight years immediately preceding the Spanish War to more than $83,000,000 for each of the eight years ending with the appropriations made at the last session of Congress for the last fiscal year, 1910. If this Government would spend such sums in the interest of the gospel and in the interest of peace, it would count far more for its own protection and for the peace of the world. The solution of all problems is the gospel. It is said that there are now 3,941 war vessels afloat on the seas of the world.

World Foreign Missionary Statistics for 1909.

The Missionary Review of the World has compiled elaborate statistics for the year. The following are the leading missionary expenditures by Protestant bodies in America:

Methodist Episcopal	$2,019,084
Presbyterian (North)	1,487,160
Baptists (North)	1,151,354
Congregationalists	947,163
Methodist Episcopal (South)	831,998
Protestant Episcopal	708,928
Baptists (South)	460,798
Disciples of Christ	450,106
Presbyterian (South)	412,156
United Presbyterian	340,935

A FEW GLEAMS FROM THE RALLIES.

"Christ would never have left heaven to come to this world had he not believed in Foreign Missions."

"'Our position' is not so much a platform on which to stand as a point from which to start. Our plea is not a plank, but a program. The moment we say, 'Loyalty to Christ,' that means we must 'Go into all the world.'"—W. F. McConnell, Deland, Ill.

A business man said, the other day: "When a man pays more in tax to support the Government of the United States than he does to support the work of the kingdom of God, he is either getting too much or else giving too little for the safety of his soul!"

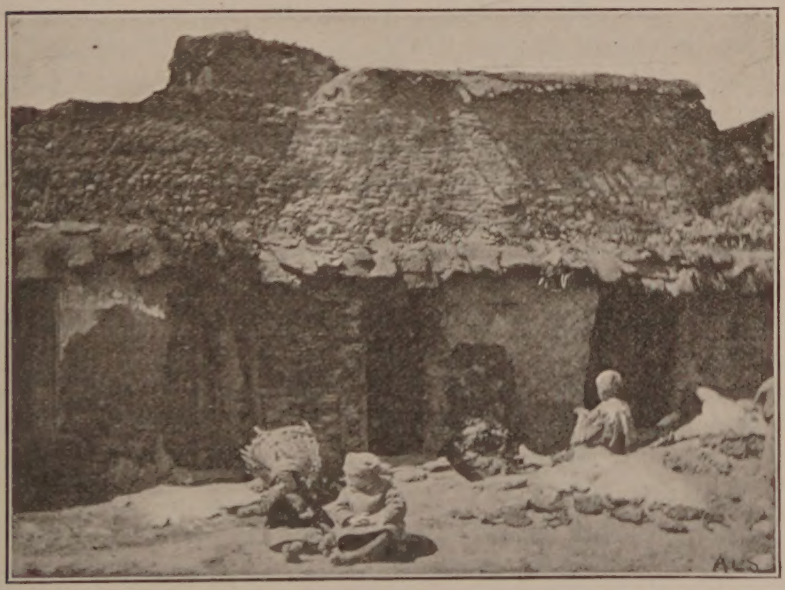
"All that we give at home we get benefits from, and so do our families and friends. What we give to preach the gospel on the other side of the world is prompted wholly by our love for Christ and is the only absolutely unselfish giving we have an opportunity to share in. Let us have as large a share as possible in this great service for Christ."—J. A. Barnett, Galesburg, Ill.

"There are some good officers in our churches who are greatly bowed down by the burden of the Lord's work. They think they are sacred pillars and the suppport of the whole temple of God. They take very seriously their important position, but when the first Sunday in March comes around they have a serious pain in their side. They are entirely unable to attend divine services that day and must stick close to the fire. It is to be noted that they recover in time to eat a hearty Sunday dinner, however."—L. F. Lascelle, Danville, Ill.

"A nurse in my congregation recently helped me on this matter of preaching on Foreign Missions. I seemed to be butting my head into a stone wall and only making people mad. I gave utterance to a little of my discouragement one day. This nurse overheard me, and said, 'They feel that they are getting blistered, don't they?' 'Yes,' I answered, 'that

is probably so.' 'Well,' the nurse replied, 'my training has taught me that you can not blister a corpse.' So I have taken courage. While there is life, there is hope."—S. Elwood Fisher, Paxton, Ill.

"I heard a judge in Illinois say that: United States is bounded on the north by the Lakes, on the east by the Atlantic, on the south by the Gulf, and on the west by the Day of Judgment.' He is right. The time is here when we see very plainly that to save ourselves we must save hundreds of millions of Orientals. They are coming toward us at a terrific rate. A hundred years ago, when Morrison went to China, they were five months' journey away. Now the 440,000,000 Chinese are only two weeks away from us. And in less than twenty years they will land on our coast—as we do on theirs—whenever they choose. The question is, Will we have a crafty, commercial heathen mixing with our children, or a Christian gentleman? We have twenty years to solve that problem, but we must throw ourselves into the solution of it now as never before."—Dr. Paul Wakefield.



This is the kind of a home in which our missionaries live at Batang, on the border of Tibet. Dr. Shelton's children can be seen playing in the foreground. There is a stable under this mud and stone hut, in true Tibetan fashion. Our workers should have comfortable homes at once. What better investment for the Master could one make than $3,000 invested in homes for our workers in that far field? J. C. Ogden, of Batang, offers $200 from his meager salary to build with, if fourteen others will respond with a like sum. Who will accept his challenge?

EDITORIAL.

THREE REASONS WHY THE MARCH OFFERING SHOULD BE GREATER THAN LAST YEAR.

First.—The Centennial was an enrichment and an incentive, rather than a stimulant. A stimulant urges forward for the moment and then results in reaction. There should be no reaction after the Centennial—God forbid! It was a stepladder to climb to higher things, not a couch on which to lie down. If our great celebration does not result in larger things to follow, then there is something wrong with us. The joy, the enthusiasm, the education, the exaltation of such a year, must fill us with higher hopes and ideals and benevolence. The very fact that we did larger things last year is a reason for still larger this year. No one overstepped himself. No one gave too much. We were just learning, just exercising, just getting ready to do great things. An increase of $50,000 in receipts for foreign missions this year ought to come more easily than the $76,000 increase last year.

Second.—Our people are young in their missionary work and, like a good, healthy child, must show steady advancement. If a strong boy fails to grow any for a whole year, you think there is something wrong, and there is. So with our missionary progress. Unless our people shrivel up in their benevolence, we must grow from the very momentum of things. We are just beginning to feel our strength and to catch worthy ideals. It would be a shame if our great people should mark time or fall behind this year. The Centennial was a year of widening fields, deeper plowing, and more abundant fertilization. This year should bring a bigger crop.

Third.—The churches are far more able to give. Much of our missionary campaign was hindered by the financial panic last year. The first half of the year work was scarce, and money tight. It is not so this year. Prosperity is at high tide again. Everybody is at work, money is plenty, and we have had the greatest crops in our history. Our people for the most part are in the Middle West, where conditions are the most favorable. There is no excuse for meager giving this year. Our Lord should have his due. We can not longer say that we are a poor people, for we are not. It is not a matter of ability, but of inclination now. Let every preacher and church place the March Offering on a dignified, worthy plane. Let us face the issue in a manly, just way. Let us toil and pray and contribute toward the largest offering for foreign missions our people have ever seen.

THE CHALLENGE OF OUR FAR FIELDS.

Peary says, in his story of his discovery of the North Pole: "For more than a score of years that mathematical point on the earth's surface had been the object of my every effort. To attain it I had dedicated my whole being, physical, mental, and moral; had risked my life a hundred times . . . had given all my own money and the money of my friends."

The Pole was a constant challenge to Peary. Day and night, for over twenty-three years, its attainment occupied his dreams and his waking thoughts. We admire the pluck of this cool, persistent, brave man. He deserves his victory. He answered the challenge, poured his life into the task, and attained his goal.

If the attainment of a mathematical point in the frigid Arctic could call forth sublime endeavor, what of the challenge of a lost world in its need of God? The results of Peary's victory are merely sentimental—the world is no richer materially or spiritually. Our Father's age-long plans await the world's evangelization; the spiritual destiny of a billion people hangs on its realization. Shall the call to plant the stars and stripes on a lonely Northern ice-floe out-challenge the call to plant the cross on the most distant ramparts of paganism? Which is most worthy of life's sacrifice, the discovery of the Pole, or the taking of Christ's light and life to the "regions of the shadow of death?"

Is the March Offering prosaic? Is the taking of our annual missionary collection a trite thing to be hurried over with scant prayer and preparation? God forbid! Each church and preacher faces one of the most serious challenges of the Christian life. God pity the flippant and unconcerned on the first Sunday in March!

Peary spent months in preparation for his last dash to the Pole. He stormed every available avenue for funds to back his venture. He adjusted his own personal expenditures with his great ideal in view, and put his all into the enterprise. Standing, finally, with the cold, white mystery of the Arctic about him, with the world behind and the unattained goal far beyond, he breathed a fervent prayer for the aid of the Great "Intelligence" who guides even the destinies of the frozen North. Then he went straight on.

We can not all go to the North Pole. We would not want to if we could. But we can all go to the ends of the earth in our annual foreign missionary offering. Our gifts, transported by love, can carry Christ to the people that know him not. May we not learn a simple lesson from our stern explorer? Let us prepare as though the event was the most sublime and important of the year—for it is. Let us seek every available avenue for gifts. Let us so adjust our expenditures that God will have his due. Let us pray, and then again pray, and then straight on to victory!

WHAT OUR MEN DO FOR MISSIONS.

The great scandal of the foreign missionary enterprise has been the attitude of Christian men toward it. The evangelization of the world is primarily a man's work, and yet the biggest part of the world's biggest task has been left largely to the women and the children. We doubt if anything has wounded the heart of our Master more than this. His plan was on a different basis. He used men as his leverage to turn the world upside down. He hallowed and glorified womanhood, but Christ brought to the world too manly a gospel to leave to women the brunt of world-conquest. He laid plans for a man's campaign. The planting of Christianity was pre-eminently masculine. He chose men as his disciples; the seventy he commissioned were all men; men proclaimed the gospel on the Day of Pentecost. When Christ gave his parting commission for world-evangelization, it was to men, and the pioneer missionaries sent forth from Antioch were men. Christ began his movement with rare foresight and wisdom; we should so continue it to-day. Jesus will never see the travail of his soul and be satisfied as long as the weight of the foreign missionary task is left to the meager savings, the pin-money, and the dimes of our wives and our children. This has been the arch missionary heresy of the ages. Christ not only intended that men should in large part be the toilers in the stubborn heathen fields, but he intended that men should finance this great enterprise. It is largely a man's task, and should be prosecuted in a manly way. If the digging of the Panama Canal were dealt with as the majority of Christian men deal with foreign missions, it would not be completed in a thousand years. The evangelization of the world

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IS IT FAIR TO A LOST WORLD?

The Christian man who is a moderate smoker buys three five-cent cigars a day, which amounts to $54.75 during the year, and gives the matter but a passing thought.

The prosperous Christian farmer invests in a new $400 horse and buggy for his convenience and pleasure, and does not begrudge the money spent.

is the biggest, sanest, sublimest, and most important task left to man. It should be undertaken in a way worthy of its Originator and its importance. Women have rightly had a great part in this noble work, but they are not equal to its accomplishment. Men would be considered knaves if they equipped their wives with knapsacks and muskets and sent them to the front to fight the battles of their nation. Is it any the less cowardly to sneak in behind the women and children and leave the tremendous battle with heathenism to their slender hands and meager purses? Men have the brawn, the statesmanship, and the money for this mighty task. God's plan for world-redemption awaits the honesty and earnestness of men in tackling the job which belongs to them.

Our own men have been sadly behind in this work. Only now are we beginning to wake up. It is doubtful if the men of our fellowship gave outright over $100,000 for foreign missions last year. Less than one-half of the March Offering came directly from the men as such. The time has come for a great awakening along this line. The Laymen's Movement is a prophecy of this, but it can only touch the high points. From every pulpit of our churches should ring out the challenge to men to tackle this enterprise as they tackle new church buildings, the organization of banks, and the purchase and improvement of farms. Let us so crash upon the consciences of men with this great, sacred task, that shame will sit upon the church whose members spend five times as much for confectionery as they do for God's greatest work. May the time speedily come when our artist's striking series of cartoons will be as out-of-date as the theory of the man who believes that the world is flat!

IS IT HONESTY TOWARD CHRIST?

The prosperous Christian business man is not loth to buy a $3,000 automobile as a toy for his recreation and a swift means of reaching his office.

Thousands of the same men drop only a few silver coins into the pierced hand of the Savior, to aid in the task for which he died, and yet they claim loyalty to him!

THE TASK ON HAND, AND OUR SHARE OF IT.

There are in round numbers one billion people in the world to-day who have not had a chance to be Christians. How many missionaries will it take to reach them during this generation? It has been estimated that one missionary can reach during a lifetime of service 25,000 people, and give them an adequate opportunity to be followers of Christ. How many missionaries will it take, then, to reach this billion heathen people in this generation? Divide 25,000 into one billion, and you will find as your result 40,000. Estimating roughly, then, 40,000 Protestant missionaries are needed to evangelize the rest of the world during this generation. Mind you, this is to evangelize, not to Christianize. This number is needed to preach, to organize churches, to train native evangelists, and thus enable the gospel to be preached to every one a sufficient number of times that all may have an adequate opportunity to obey Christ. Forty thousand missionaries are necessary to do this work. How many have we on hand? About 19,000. That is almost half enough, is n't it? But some of these are growing old, and some will sicken and die. Let me subtract 4,000 for good measure and leave the present force at 15,000. Then we will need 25,000 additional missionaries, to be sent forth soon, that this generation of heathen people may be evangelized.

How much money will be needed to do that? A missionary's salary, together with house rent and other incidentals, amounts to about $1,000 a year on the average. The necessary chapels, homes, schools, hospitals, and other equipment, together with the support of the necessary native evangelists, amounts to about $1,000 more for each missionary. Multiply 25,000 by $2,000 and you have $50,000,000, the yearly amount necessary to support these additional missionaries. The Protestant world is already giving about $24,000,000 a year for foreign missions, so you see that the necessary funds to provide a sufficient number of missionaries for this great task would amount to about $75,000,000 a year. Can the whole Protestant world give this sum? Think a minute! Our bill for the army and navy last year in the United States alone was $220,000,000, and our Protestant Christians paid $75,000,000 of it and never felt it. We American men went down in our pockets last year and paid out for the millinery bill of our wives and daughters $128,000,000! Perhaps some of us DID feel that!

But this $75,000,000 of which we speak is for the whole Protestant world. What is the share of the United States? On the basis of the present contributions, about half of the entire sum, or $37,000,000. There are about 20,000,000 Protestant church members in the United States. Do you see that it means only an average of about $2 each?

Now, let us face the challenge of something still more practical and tangible. What is the share of the Disciples of Christ? What part should the Christian Church have in this enterprise? What are we responsible for before God? Now, we will not stop to argue with the brother who says that the whole field is ours; that we have a particular message for the whole world and for the followers of Jesus Christ besides. We believe that as much as any. But let us first measure the specific task which God has laid upon our hearts. We have considerable on our hands with that. We have written our missionaries and have asked them how many people we were responsible for in heathen lands. They have answered and enumerated the hosts in the fields where we have staked off the ground, where none will overlap us, and where we alone are responsible before God for the evangelization of the people. What, then, is our share in these sin-cursed lands. *About 25,000,000 souls.* How many missionaries are needed to evangelize these people whom God will hold us responsible for? About 1,000. What should our yearly contribution be in order to support these workers? From $1,500,000 to $2,000,000.

Your Foreign Society has now 170 missionaries in foreign fields, and the Christian Woman's Board of Missions has about 60 more. This combined force, then, is 230. In other words, we should increase our force within the next ten or fifteen or twenty years by 775 new missionaries. The Foreign Society has expended this year $350,000 for Foreign Missions, and the Women's Board something over $125,000. Our combined contribution is less than $500,000, or about *38 cents apiece.* Now, if we are to take our share of the world's conquest, we must, within the next ten years, increase our yearly offering by about $1,500,000 a year, and raise the average gift to $1.75 per member. Who says we can not do that? Who dares say we can not? We are almost ashamed to mention that meager standard to our people. The Presbyterian men, in convention assembled, last year voted unanimously to increase their contributions for Foreign Missions to $5 a member. The United Presbyterians have undertaken to increase theirs to $8 per member. They are already giving an average of more than $2 each for this great cause. The Protestant men of Canada, gathered in a great missionary convention in Toronto last year, started a campaign to raise the gifts of all Protestant Christians in Canada to $3.50 per member. We earnestly believe that we should not only plan to accomplish what we have already undertaken, but lay out a bigger field. *We believe that our people should begin at once a great campaign to raise our annual contributions to Foreign Missions to* ***at least $5 per member.***

THE CHURCHES CLASSIFIED.

In approaching the March Offering, it will be well to keep in mind the following classifications of the churches:

1. The One Day Churches. We are asking churches to assume the support of the whole work of the Foreign Society for at least one day. This requires about $1,000. This includes the support of 170 American missionaries and their children, 634 native helpers, 18 hospitals and dispensaries treating 131,770 patients, 62 schools and colleges with an attendance of 4,270, the support of some 400 orphans, 4 printing presses producing millions of pages of literature, etc. What a vast work it is! It is conducted in twelve different countries, in many different languages and dialects. Last year six churches reached this high rank by giving $1,000 or more. A number are planning for this larger life.

2. Living-link Churches. More than 100 churches belong to this class. The number will be increased this year. Some have already decided to take this advanced step. Others will follow. Many of our churches have maintained the Living-link with admirable loyalty. They rejoice in their high privilege. The Living-link includes, it will be remembered, the gifts from the church as a church, the Sunday-school, and the Endeavor Society.

3. Every Member Churches. This is a new class. It embraces those churches that secure a March Offering gift from *every member* of the congregation. This does not require wealth. The church need not be strong in numbers. Only one test of fellowship for this class, and that is that *every member*, young and old, rich and poor, *give something*, however small the amount. E. L. Frazier, Morristown, Ind., enjoyed this distinction of preaching for such a church in 1908. Let us have scores of such churches this the first offering of our second century.

4. Roll of Honor Churches. The churches that reach their Apportionment constitute the *Roll of Honor* for the current missionary year. Last year 962 churches composed this class. It will be larger this year. Every reasonable effort should be made to be on the Roll of Honor. It is a matter of great importance. The Apportionment will be sent out February 1st. Let it be remembered there is nothing mandatory or compulsory about the Apportionment, of course. It is only a fraternal suggestion and is purely advisory.

5. Contributing Churches. We seek to increase the number of churches co-operating. This fellowship helps the church as well as the great missionary cause. The churches, as a rule, with the largest interest in missions are the most prosperous, and happiest, and purest in life, and most apostolic in spirit and in teaching. May we not urge every church

to enroll for the March Offering? Do not permit any trivial matter to stand between your church and its imperative duty to preach the gospel to the whole creation.

For March Offering supplies, suggestions, helps, etc., address the office of the Foreign Society, Box 884, Cincinnati, Ohio.

A GREAT TRAVELER'S TRIBUTE.

Dr. Sven Hedin, the great explorer, in his new book, "Trans-Himalaya," pays the following tribute to the missionaries:

"Many of my dearest recollections of the long years I have spent in Asia are connected with the mission stations, and the more I get to know about the missionaries, the more I admire their quiet, unceasing, and often thankless labors. All the Moravians I met in the Western Himalayas are educated to a very high standard, and come out exceptionally well prepared for the work before them. Therefore, it is always very stimulating and highly instructive to tarry among them, and there is none among the Europeans now living who can vie with these missionaries in their knowledge of the Ladak people and their history.

"Some young coxcombs, to whom nothing is sacred, and whose upper stories are not nearly so well furnished as those of the missionaries, think it good form to treat the latter with contemptuous superiority, to find fault with them, to sit in judgment on them, and pass sentence on this work in the service of Christianity. Whatever may be the result of their thankless toil and unselfish struggle for the sake of an honest conviction is always worthy of admiration, and in a time which abounds in opposing factors it seems a relief to meet occasionally men who are contending for the victory of light over the world. In Leh the missionaries have a community which they treat with great gentleness and piety, for they know well that the religion inherited from their fathers has sunk deep into the bone and marrow of the natives, and can only be overcome by cautious, patient labor. Even the Ladakis who never visit the mission stations always speak well of the missionaries and have a blind confidence in them, for apart from their mission work they exercise an effect by their good example. The hospital is made great use of, and medical science is a sure way of access to the hearts of the natives."

As we approach the March Offering let each church keep in mind our New Century aims as to average per member giving for Foreign Missions. Let our standard be as follows: MINIMUM, Fifty cents a year, or one cent a week average per member; GOOD, $1 a year, or two cents a week; HEROIC, from $2.50 to $5 a year, or from five to ten cents a week per member.

CONTRIBUTED ARTICLES.

A SURVEY OF THE FIELDS.

PROFESSOR C. T. PAUL.

Let us take a glimpse at some of the fields. Let us begin with the field that is, perhaps, closest home to us, the Philippines. I consider the Philippine Islands one of the great fields, and in some respects the greatest field operated through our Foreign Society. I wish for a moment we could appreciate the rare opportunity we have there. This Government of ours can give laws, they can establish order, and improve social conditions, but, my friends, it is not the function of the American Government to give those people that which it is possible for us to give them—all those things that remain for the Christian Church to give; and if the Christian Church of the future in the Philippine Islands is to be what you and I would have it be, see how important our part of the work is. How can we turn a deaf ear any longer to the calls that are coming from our missionaries there? We propose and they propose to build a college to prepare the Filipino evangelists to go throughout the length and breadth of those islands preaching the gospel and laying the foundations of Christian education.

And then, take a look at the great opportunity we have in Japan. We heard the voice of Japan this evening. Do you know, my friends, that Christianity in Japan is rushing on by great strides to independence? We are going to have a Christian Church in Japan, and that church in Japan is to be what you and I like for it to be. How great is our opportunity during the next generation to make the Christian Church of Japan Christian entirely and Christian only! I believe that by sending an adequate number of well-qualified leaders at the present time, we shall make a greater contribution to the future of Christianity of Japan than we could fifty years hence by sending a thousand men. Now is the strategic time to send the very best men that our colleges can produce.

And then, think of the great awakening we have in India, friends: the new national consciousness evidenced in the great Swadeshi movement, the foundations of old superstitions broken up, men grasping for a new life, a great reaching out for new things north and south, all over that great empire. What is our duty? and what is our opportunity? It is time to hasten the advance, to develop our college at Jubbulpore, to strengthen every part of our mission in India. We should secure and send

* From an address at Pittsburg Convention.

out to assist us in that work some of the brightest men that our colleges in America can produce. And as we go about the different mission fields, we find the need is fundamentally the same—the need is men, the very best men that we can produce.

The same is true of China. China is to be evangelized by the natives. It never will be thoroughly evangelized by the foreigner. A man like Lee, who spoke here this evening, can do more than one hundred foreigners can do, practically, and therefore I make a plea for our college at Nanking, especially in view of the great union educational movement. We must develop and strengthen that college.

Leading men say that generally in our fields we should lay more stress on what has been called institutional work. You know the popular idea about missionary work is something like this: The evangelist goes about from town to town, from city to city, preaches sermons here and there, distributes some literature, and goes everywhere preaching the Word. That is all very well in its way, but that is not doing up-to-date missionary work in China and the other great fields like India and Japan. We must gather those native Christians into schools and colleges and instruct them and train them to become leaders of their own people. Already some of the evangelists in those countries are feeling themselves left behind. The times are calling for new type of men, and in our approaches to those men we must strengthen our colleges. Griffith John said, not long ago, that to convert China we shall have to give the very best preachers of the church, the colleges will have to give their very brightest ornaments, and the men on the field will have to give their dearest lives. No smaller price is asked from us, if we are going to meet our great opportunity to-day.

Let me take you, in conclusion, across the Chinese empire. I am going to ask you, as you journey up the Yangtse River, to follow the footsteps of one of the last missionaries appointed in this Centennial year by the Foreign Society; I refer to our missionary hero, Dr. Loftis. I wish you would follow him up that historic river, first on the steamboat to Hankow, later in the smaller boat to Ichang, beyond the rapids, ascending the beautiful Yangtse gorges until finally he comes within sight of the Tibetan snows, looking down crowned with the history of nineteen centuries, looking down from their inaccessible heights upon this lonely stranger coming up to join his brethen and, barely having reached there, sending back that beautiful message, "I am so glad I did not stay at the coast, but came up here where men are still more strongly bound in sin," and our hero dies as soon as he reaches his field. I am not speaking to you now about the romance of missions: I am speaking to you about the manliness, about the heroism of this missionary, Dr. Zenas S. Loftis, who lies to-night in his lonely grave on our farthest-flung battle line away up near Tibet.

and as you men think of that lonely grave, I would have you think of another grave over in Canada, beside which I stood last winter, the grave of Dr. Susie Rijnhart. As we remember her and Dr. Loftis, perhaps some of us will recall the last lines in Dr. Rijnhart's "With Tibetans in Tent and Temple," and many will remember the lonely little grave under the solid boulder at the base of Adnala. My friends, as we take this last look, to-night, at our farthest mission field, does there not come to you and me this suggestion, After all we must have the spirit of the missionary, the spirit of sacrifice, the spirit of devotion to duty? Let us be in that spirit more and more, friends. Let it come upon our hearts now. Let us take a step forward, until, like those heroes, too, we shall find, as we enter upon those ascending tablelands to which our God himself is meaning to send us, the supreme joy and peace which they have found who have entered into their labors.

Hiram, Ohio.

THE HAND OF GOD AT BONYEKA.

DR. ROYAL J. DYE.

I am here at Bonyeka, 300 miles from Bolenge. We had a great day Sunday (21st). After thoroughly examining thirty-six candidates for baptism, who had been under instruction for months and who had nothing against their records for all of that time, who were ready and anxious to confess their Lord and be baptized, I received their confession Lord's day morning, after the morning service, and immediately we repaired to the river bank and they were baptized. It was a solemn service and a wonderful one to the great concourse of natives assembled. The neighboring trees were crowded with men and boys and even women. Several took advantage of canoes to be able to see this service better, and the bank was literally (not figuratively) black with people. One, a crippled woman, who has been a most remarkable figure in all the services, was among those baptized. She showed great courage in the service, though she had to be baptized down into the waters, not being able to stand.

Two old women were among this group—the nucleus of a great number of such who find refuge and hope in the gospel, where the old life gave them nothing but neglect and abuse and, after death, no promise of the beyond.

Bonyeka's church members altogether number now 123. This is the result almost entirely of the faithful native evangelists. Missionaries have come and gone and added their influence and help, but the hard fight with that old life has been with the help of those who fought the same themselves. Their ideals here are high. The evangelist said to me the other day: "We do not want the mistakes of Bolenge known here or

copied here. Let us make this an ideal church." You can imagine how this warmed my heart. The fear has been that they would not maintain the standards of even Bolenge. We need not fear for them.

Already they have outstripped Bolenge in their proportion of evangelists. *The church while numbering eighty-two sent out fifteen of her picked men to preach the same wondrous and precious news to the far back villages, penetrating the forest recesses on all sides of here.* They even went into the private concessions of the big and wealthy Trading Society and preached. Their reports sent in are most encouraging, and I wish to be here for the reunion meeting to hear their reports and see their converts and give them a message. I fear that the steamer on which I must return to Bolenge, for the work that heavily awaits me there, will go before they come. O, had we more men! We must have them as soon as they can be found. Their doctor will find a clinic that will tax his ability and all that he will be able to do. They are even now at the door as I am writing, and I have stopped writing twice to tend to them. I have two regular clinics, but that is nothing to the numbers that come continuously.

There will be twenty men ready to go out with the next journey of these gospel pioneers.

Our missionaries in Africa removing heavy brass ornaments from the ankle of a native woman. These often weigh several pounds. It is a difficult task to get them off, as they must be pried apart.

The population is tremendous. Our own hinterland of Bolenge is nothing compared to this. We have the most populous tribe in the Congo and have the greatest opportunity of any.

WE MUST HAVE REINFORCEMENTS—men and women who will count it all joy to suffer hardship to have the privilege of giving the gracious gospel of our Lord to these dying in such frightful need. SEND THEM QUICKLY. They shall find a greater joy here than any earth has for its votaries. A greater opportunity than anywhere else. We are in at the very birth-throes of a nation awakening to civilization.

Hasten reinforcements. Hold the ropes.

THE POWER OF GOD IN THE PHILIPPINES.*

H. P. WILLIAMS.

As an illustration of what the gospel does along all lines of human progress, I may say that I was visiting the justice of the peace, who is not a Christian, but is a friend. He took me out to his Manila plantation, far up on the mountains. He said that formerly that plantation could not be developed, because the people would not come out and work: they were afraid of the evil spirits that were supposed to inhabit the trees and mountains and streamlets, but as soon as the Protestants had come to the town, they were not afraid of the evil spirits and would come out and work. One of the preachers in that town was formerly a bandit and a devotee of the cock-pit. He took his favorite cock rooster, killed him, plucked him, and invited the brethren to enjoy eating him.

Before leaving the country, I visited that church. One man in the congregation had formerly been a band-master: and he had been making some music, some anthems, and drilling the choir: and they worshiped the Lord while I was there. And let me tell you that I never before or since have felt so much the thrill of melody as I felt there, and rejoiced for the vision we have that the saints of God, with harps in their hands, shall sing before the throne of the Lamb forever and forever.

Another Bible school boy is this one that we have at the Convention, Canuto Farinas. He was studying mediæval philosophy in a school at Vigan, but he wanted to learn of the Bible. He came to our house, was a little skeptical as to the doctrine at first, and I was afraid possibly he would go off after awhile, and would not become a convert: but the Word of God is sharper than any two-edged sword, and he became a devoted believer. Returning home to his father, he told him something of the doctrine. The father, I was told by the governor of our province, had formerly been a gambler and rather loose in his moral conduct. But when

*From an address at the Pittsburg Convention.

he heard the doctrine, he attended the preaching and he was converted, his wife was converted, his family was turned to the Lord. At present there is a young brother at the Vigan College, and the father expects to send him to America. That father has succeeded in building two chapels for the cause, and is one of the shining lights by his personal behavior in that community.

Another boy came to our college. He stayed there over a year, and he knew English from the public schools, and he was faithful in attending the Bible classes and attending the lessons. Before leaving the Philippines, I took occasion to visit the mountain district of Luzon, in the midst of three head-hunting tribes—wild tribes, that are now kept in peace by the constabulary. I was accompanied by one of our teachers, who, to defend himself, took several cannon firecrackers that my little daughter had been using to celebrate her birthday, in order that they might think we were fully armed and could overcome any passing force. We went into that district, and it seemed good to establish a foreign mission by Filipino means. So, on coming back to Vigan, I spoke to that boy, Alejandro Anonciacion, and said: "We want two men up there to teach them how to read the New Testament, and to teach them religion. Will you go?" He said he would go. That is a brave thing. The Government can not get school teachers in there for love or money. A school teacher lost his head in that district a few years ago, and they are afraid for their safety. So they went, and established two classes; sixty men began to study the Testament. Those long-haired fellows cut off their hair, so that the strength would go into their brains instead of their hair, and became disciples. At the next convention there was a delegation of five, in their breach-clouts only, who came to the Christian convention in Vigan, walking five days there and five days back. This is but an indication of what the Vigan Bible College, in the four brief years of its history, has been able to do; and by God's grace, these results will be multiplied in the future.

Vigan, P. I.

ASIA'S GIBRALTAR AND ELDORADO.

HARLAN P. BEACH, PROFESSOR OF MISSIONS IN YALE UNIVERSITY.

The whole world is open to the Christian missionary. Japan, the protagonist of Asia; Korea, the most fruitful field of present-day endeavor; troubled India, with its manifold needs and Pentecostal showers; darkest Africa, stretching out expectant hands unto God; the isles after many centuries still waiting for his law; the widespread realms of the False Prophet; lands in which a corrupt form of Christianity, fallen from its ancient estate, fails to meet the soul's deepest need; these and lesser sec-

tions of the harvest field are clamorous for the Truth, the Light, and the Life. Why, then, should one plead especially for the Chinese Empire?

1. Because China is a unique land, which God has manifestly intended to be the theater of momentous events in the drama of human redemption. That compact circle on the map of Eastern Asia includes within it all that is materially necessary for the life of a great nation. Fabulously valuable mineral deposits have been reserved until the time-lock of God should set these riches free for an age which could profitably use them. It is a land of rivers and streams, which render the distribution of wealth quite generally possible. Where water fails, the rapidly increasing network of railways will complete the work of easy intercommunication. Agricultural possibilities, already exceeding anything seen outside the valley of the Nile and the Ganges, make Chinese agriculture the despair of Occidental soil destroyers. The prophecy of future competition in the world's markets, seen in the cotton mills, the silk filatures, the blast furnaces of New China, is backed by a supply of raw material and of diligent workers which makes an early fulfillment almost a certainty. This Empire is in the zone of power, the North Temperate. It is capable of easy defense, thanks to the bulwark of heaven-piercing Himalayas and the barren wastes of its northwestern and most of its northern frontiers. The greatest ocean of the world washes China's eastern shores, upon which great fleets will one day ride to carry the fruit of her material endowment to every land.

2. Such a country is inhabited by a remarkable race. Missionaries may shrink from giving their lives to decaying peoples, or to nations having little strength of future influence. The candidate looking forward to labor in China never faces such questions. His chosen people have a past, the longest, the most continuously creditable, the least suggestive of future degeneration of any race known to history. Napoleon could inspire his soldiers at the battle of the Pyramids with the watchword of the forty centuries which looked down upon them. But it was forty centuries of millennium-old mummies looking down from marvelous tombs, or through vistas of shattered pillars, in a land where the present-day fellahin of the Valley of the Nile do not remotely suggest the greatness of pyramid builders and excavators of the tombs at Thebes. The Chinese of to-day survives in strength, possessor of the heredity of an unparalleled history, eager to enter upon the new stadium which opened before him in 1900. He can endure more variously than even the Anglo-Saxon in any clime and under any most difficult conditions. He is a man of peace and order. He has been patient enough to bore away at a single well until after forty years the salt brine was finally reached—a trait suggested by his proverb, "By perseverance one may grind an iron anchor down into a needle." He is grateful for kindness shown him, as any teacher of a Chinese laundryman

will tell you. Learning is the eager desire of the ambitious, the idol of the ignorant.

3. China should appeal to us because of the hour of crisis which has already struck. Her material endowment is a peril threatening her own future and that of the world. Materialism, untempered by altruism and love, is inevitable, if China learns only how to sink mines, build railways, insert our countless machines, build navies, and train armies. These strong national traits, inherited from the past, will grow outward and strike downward like the banyan, making the Chinese more than ever "of the earth, earthly," unless Christianity firmly takes the hand of the man of the muck-rake and allures him onward toward higher things and the heavenly country. *Abusus Optimi pessimus.* China has the best, both in her material and racial endowments, but the well-nigh inevitable abuse of these gifts will prove her ultimate ruin, if Christians do not come to her rescue. Harmful forces rush in like a flood; Christian forces alone can prevent a deluge worse than that of Yao and Shun. In the heart of China, at Hankow, I have seen a superbly equipped factory of the British-American Tobacco Company, capable of producing 10,000,000 cigarettes a day, ministering to a habit which Chinese themselves regard as a terrible menace. Less than half a mile from it is the largest Christian press in Central China, which in an entire year sends out only about one-fourth as many booklets and Gospels as the tobacco company's daily tale of cigarettes. This is a fair illustration of the comparative activity of the Christian forces and those destructive agencies which are on the one hand feebly, on the other energetically, striving for ascendency in the Empire.

But in the higher realm of education is the present paramount issue in China. Government schools of all grades are springing into existence everywhere. They are, and necessarily will be for years to come, very superficial. In higher education, foreign instructors, mostly Japanese, and either neutral or anti-Christian in their influence, are teaching China in this critical hour. Christian schools are crowded, and do not begin to meet the demand. Many officials and wealthy persons, though Confucianists, would prefer to put their sons in Christian institutions, because of their moral safeguards and better instruction; but accommodations are insufficient. Christian education is the most strategic factor now on the horizon, and the church is letting the day of opportunity slip by. To-day only missionaries may reside and do their work at will in every part of the Empire. How soon revised treaties will grant the same right to purveyors of all sorts of seducing and materializing goods one can not tell; but the day will come, and then, unless the seed of truth has taken firm root, these influences will threaten the life of the tender plant. Outside

the treaty ports the field is almost exclusively ours, but it may not be a decade hence. "Buy up the opportunity."

4. China to-day is wide open. A worker there writes: "The giant is finding his feet. He is old—yet young, very young, in Western affairs. Who shall lead him? Agnostics, atheists, unbelievers, or Christians?" And again, under another figure: "Can we, who have been riveting and hammering year after year, now witness the launching of a Great Eastern without feeling the keenest interest in its future? Honestly, we feel it is far and away the biggest thing to which God has called us for many a century. And you must pardon us if for the moment we have neither eyes nor ears for tugs, launches, or yachts while the leviathan is gathering headway as she leaves the dry dock for open waters." This Greatest Eastern is in tremendous need of officers —men of education, of keenness of vision, of ability as leaders of men of sacrificial life—men who know their chart, and who are in truest allegiance to the King of kings and Lord of lords. The *ter beati* of the student world to-day are those who will shortly serve God and their fellow-men in this great Empire of China in this day of tremendous opportunity.—From *The Intercollegian.*

THE WORK IN CUBA.*

MELVIN MENGES.

The ten years spent in Cuba have been pleasant, happy, and to me profitable years. We have been very much interested here in this country about giving to Cuba political liberty; we have had a great deal of patience, and we have not counted the cost in the first and second interventions. And we have been very careful to keep the island clean, that yellow fever may not again develop and become epidemic and cause immense financial loss here at home. Now, if we were just as anxious and as enthusiastic about giving them the gospel of Jesus Christ, we would have a great deal larger missionary force there than we have. And I submit to you, friends, if it is not worth a great deal more to teach men how to preserve liberty and cleanliness and honor than it is to give it to them in the first place. For political liberty is a snare and a delusion and a failure, if it is not founded upon the religion of Jesus Christ. Our people are Christians nominally. Roman Catholicism has distorted and crushed the truth so that little of it is retained, and these ten years have been devoted to the destruction of false ideas, the low conceptions and superstitions that have

* Remarks made at the Pittsburg Convention.

taken the place of the religion of Jesus Christ in their minds, and giving them something better, something higher and nobler. Our people have been without hope. Death has been to them one of the most terrible things imaginable, because when death enters the family and carries away a loved one, they have been as without hope as those who are pagans. And now, Christianity, as we see it in the fruits of our labors, has given to men and women hope. And I want to speak to you very briefly and directly about our work.

Our work there has been for all these years carried on in a building little better than a cow stable, not so good as some of the cow stables I have seen in the last few months, since I have been home. We have had to compete with religious bodies that have large investments in property, and you can imagine what prospect of success you would have in Pittsburg, or any other city or village of the United States, with an equipment about one per cent as good as that of those with whom you compete. But in spite of that, in spite of our miserable equipment, in spite of not having any at all, practically, in a place where equipment counts for more than it does here, we have done some things, or the Lord has been able to do them through us. We have in Matanzas, where we now labor, one of the best and biggest Sunday-schools in the island of Cuba. It is not very big. It does not compare, probably, with some you attend, but we have had, during the first part of this year, an attendance of around a hundred every Sunday. And that means a good deal, because the parents sometimes keep the children home from Sunday-school to punish them, and they do not wash their faces and comb their hair and give them a penny and start them on their way. The boys and girls come of their own accord, and in spite of the opposition, sometimes, of their parents.

And now, I want to tell you briefly of one thing. When we began our Sunday-school some years ago, the boys and girls had not the least idea of what I meant when I asked them to come to Sunday-school. It was absolutely new to them. And one of those boys who came into our Sunday-school at that time registered under an assumed name; he did not want us to know who he was or where he lived. He came intermittently at first, behaved very badly, made us a whole lot of trouble; but gradually grew more attentive and better in his deportment, and last spring he began to preach. He had been already three or four years with us in the Sunday school before he was finally baptized. Last spring I employed him and gave him work to do, and now to-day, while I am here, he is looking after my work in the city of Matanzas. He is the pastor of the church. He is a splendid young fellow. He is one of the best balanced young men I have ever met in that land, and I look for great things from him in the future.

We want some things. We want more laborers, and we want a church. I referred to our place of meeting. Some of our buildings have to be torn down, because we can not use them. We have a Chinese restaurant in one part, and a shoe shop in one part, and the most part is not fit to put anybody in. We have got to tear it down. We want some help to put something better in its place. Now, brethren, we have worked ten years without tools. Is it fair to ask us to continue working without tools? If we have done something without tools, won't you give us something so we can do a little more with them? A lot of you people come down to Cuba, perhaps, occasionally in the winter. When you come, come to see us. This is not the Philippine Islands, nor is it Africa. We will make you comfortable, and we would like to show you, whether you are from Missouri or wherever you are from. We have been able to interest people. I saw a man who was down there last winter, and he intimated that he wanted to help with our work. I saw him the other day—I do not know whether he is here this morning—and I talked to him about it, and he wants to put some money in. Now, if there are any more of you people want to put money in our work, see Brother Rains.

Matanzas.

OPEN DOORS IN THE CONGO.*

R. R. ELDRED.

I bring you greetings, not only from Bolenge, where I worked for six years, but I bring you greetings from the new station at Longa. This new work opened a territory three hundred miles long and seven hundred miles wide. Bolenge has always carried on the work as far as possible into that great territory; but after two years of effort, through the Government, we obtained a grant of land whereby we might open this great work. I wish to bring to you a message this morning, something of our opportunities, something as to the growth of this great work. The growth of the work on the Congo, from the beginning, has been from no Christians at all until, in less than ten years, there have been about 750 baptisms. The new station at Longa, less than seven months old when I left, had 38 baptisms since it was organized. The station at Bolenge last year had 168, making a total of 206 for last year. Then, I wish to tell you something about their offerings. They have been great. Talk about your Living-link churches in the homeland! The church at Longa last year, in the seventh

* From Pittsburg Address.

month of its organization, was twelve times a Living-link. Now, I wish to tell you something of the benefits of the steamer you are giving us. Thus far we have had to go in canoes. Mrs. Jaggard went with Dr. Jaggard and myself seventy-five miles in a canoe, going through rain and torrents every hour, and sleeping on the river banks at night, without a tent. Time and space will be divided by three, and the comforts and the health of your servants will be multiplied by even a greater ratio, and the kingdom of God immeasurably advanced, when the "Oregon" shall go up this mighty river to do this great work. Christian friends, the opportunities are bountiful. There are those here who might go, there are, perhaps, some who will go; but let me say to you, the work to be accomplished is great. Speaking from a very conservative estimate, there are more than 4,000,000 who speak the Lunkundo language. They are scattered over a wide territory. There are 1,500 miles of navigable waterways. The "Oregon" shall steam along their banks bearing the message of priceless love and liberty to those people, the most of whom have yet to hear the voice of God and of his Christ. These are the opportunities, these are the messages we bring to you; greetings from those who are there, records of work already accomplished, and that great vision of opportunity which is now being made possible by your hearty and your whole-souled support.

Longa, Africa.

Our first missionary home at Longa, Africa, occupied by Dr. and Mrs. Jaggard and Mr. and Mrs. Herbert Smith.

MISSIONS' LONGEST STRIDE.

J. CAMPBELL WHITE,

Secretary, Laymen's Missionary Movement.

Never before has a single year witnessed such success toward the evangelization of the non-Christian world. Figures published in the *Missionary Review of the World* for January, 1910, show the greatest gains ever made both on the fields abroad and in the support of the work from the home churches.

The offerings of Protestant Christendom to foreign missions have increased from $22,846,000 in 1908 to $24,613,000 in 1909, a gain of $1,767,000. Of this total $1,256,000, or over seventy-one per cent, came from the United States and Canada, the increase in these countries being from $10,061,000 to $11,317,000. This is more than twice the gain ever before registered in a single year from this constituency.

There has also been an increase of 1,653 in the number of missionaries on the fields, counting only men and unmarried women missionaries, these being the ones to whom an administrative district on the mission field may ordinarily be assigned. If each of these additional missionaries can look after the work in a district of 25,000 people, this means that 41,325,000 people are within the reach of the gospel now who were not within reach of it one year ago. Even at this rate of increase it would only take fifteen years more to occupy the whole world-field, to the extent of one missionary to every district of 25,000 people.

The first condition of evangelizing the world is the occupation of the field. The one most striking contrast between the fields abroad and our fields here at home is that the forces for the evangelization and Christianization of America are right here; while the forces for the evangelization of great portions of India, Africa, China, and the whole non-Christian world are not yet there. But it need not take us fifteen years more to get them there. We can do it in ten years if we will. We would do it in five years if we really undertook it seriously. After the forces are once in the field in adequate numbers, the mightiest spiritual movement of all history may be expected in the ingathering of tens of millions of people into the Christian church.

The Increase of Converts

during the past year has been tremendous. An average of 2,600 persons per week have been received into full communicant membership in the Christian church, while the number identifying themselves with the church as adherents, and desiring to be classed as Christians, has increased during the year by the stupendous total of 581,000.

THE GREATEST PROBLEM OF THE RELIGIOUS WORLD.

L. F. LASCELLE,*

There is one subject upon which all religious bodies will readily agree, and that is that the Master requires his followers to preach the gospel to all tribes and nations. Also that humanity has never civilized itself. The civilization and redemption of the savage comes only through a knowledge of and obedience to the Master's requirements; therefore, every disciple of Jesus is required to do missionary work to the extent of his or her ability. This is in accordance with the mandates of the Master, whose gospel is the power of God unto salvation, who, nineteen hundred years ago, in the midst of poverty and disgrace, with the cross of Calvary in view, said to his followers, "Go into all the world and preach the gospel to every creature."

"Go" is imperative, obligatory, and binding, and admits of no delay. Jesus was the greatest missionary Spirit the world has ever known, and the Apostle to the Gentiles says, "If we have not the Spirit of Christ we are none of his." Reader, brother, sister, have you that Spirit? Are you not able to do something for this greatest work within the range of human thought? You may think you are too poor to be a giver; who is poorer than the Master was? When asked on one occasion where he was staying, he said, "Foxes have holes,"—the fox can go into his hole and lay down and rest when he pleases; it is his home; "and the birds of the air have nests." The wild bird can build her nest in the tree-top and be rocked in the breezes of heaven; it's her own dwelling. But the Savior had nowhere to lay his head, and when he died, had to borrow a coffin and a grave; and yet he gave us all we possess. All the joys of earth and all the hopes of heaven came from him who loved us and gave his life for us.

Think for a moment of that Savior who left the glory world, the courts of glory, the presence of God, where he had fullness of joy, and

* Mr. Lascelle and his good wife have given $10,000 to our African work.

came down to this old, sin-sick world, and for our sakes became so divinely human as to assume our natures, that he might be touched with a feeling of our infirmities, that he might know better all the conditions and wants of needy humanity. And when about to leave the world, he declared, "This gospel of the kingdom shall be preached in all the world as a witness unto all nations." This the Master is now doing through the missionaries, using men as instruments in his hands for the salvation of the world.

I hope I may not be judged as one given to egotism when I say I was born alive, with a healthy body, a reasonable amount of intelligence, capable of enjoying most of the good things of life, which I have been favored with. I have a good wife, a comfortable home, many friends, and consequently am a competent witness when I say, *If you have never made a sacrifice for the cause of Christ in missions you have never tasted of the choicest and sweetest joy of life.*

If I were blessed with Rockefeller's millions, I would carry the gospel to the dark corners of the earth, and make a name that would be remembered and live when nations die and are forgotten; a treasure over there when all the perishing things of this world are gone forever.

Make a heroic offering. Be a co-partner with God in the great work, and you will feel a finer strain in your character. You will have better courage to fight down the evil in human nature, and a better hope for the growth of goodness. Do this, and in every way you will be better, stronger, and wiser.

Danville, Illinois.

MISSIONS—A PARTNERSHIP WITH CHRIST.

C. R. HUDSON.

When Jesus was about to choose twelve men to be his partners in launching the greatest enterprise ever undertaken in this world, the establishment of the Kingdom of God, feeling the importance of the choice of the men to help him, he went out upon the mountain to pray, and he continued all night in prayer to God. I can easily imagine the Master bearing the name of each man whom he would have render this service on the wings of prayer to his Father, so great was his skill in praying that he could wait and listen for the Father's response, so that when it was day he called his disciples, and he chose from them twelve, whom he also names Apostles.

It was a personal choice—a living man choosing living men, and when the choice was made his interest in their personal welfare did not cease. When Peter was being consumed with ambition for a high place in the kingdom, Jesus said: "Simon, Simon, behold Satan asked to have

you that he might sift you as wheat, but I made supplication for thee that thy faith fail not."

When James and John would call down fire from heaven upon a Samaritan village, the Lord rebuked them, and they went on their way. When the disciples were faltering at his hard sayings, and many of them were turning away, he said to the apostles in such tones of tenderness and such words of magnetic persuasiveness, "Wilt thou also go away?" that they answered, "Lord, to whom shall we go, thou alone hast the words of eternal life."

Six months before his death he took them upon a journey far toward the North through Phenicia, by Tyre and Sidon, across the Lebanon Mountains to Cæsarea Philippi, and back again to Capernaum. And during those months he walked with them, talked with them, ate with them, slept with them, rejoiced with them, and wept with them. He poured out his thought into their minds and hearts until their spirits and aspirations seem to mingle as one. So completely were their souls knit together that when the Master talked of going to Jerusalem they offered to fight for him, standing between him and all danger. When he insisted upon carrying out this purpose they were willing to go to Jerusalem and there die with Him.

The thought that I would have you gather from this recital of the experiences of Christ and his Apostles is the personal relation that existed between the Master and his men. He loved them and died for them, and they loved him and obeyed him.

When he was ready to ascend to his Father and led them up the slopes of Olivet to the place of ascension and said, "Go," and "Lo, I am with you always, even to the end of the world," they put out their hands and felt the presence of the hand of the Christ whom they loved, and went.

When Jesus needed another partner, one who was capable of carrying the gospel to the Gentiles, he came out unseen and stood before Saul and said: "Saul, Saul, why persecutest thou me?—not the church, not my disciples, not the gospel, but you are persecuting me." It was a personal matter between Christ and the man, and that personal relationship grew with the years. From the day that Paul met Jesus on the Damascus road, to the close of his splendid career, *The Living Christ was His Ruling Passion.* Before Jesus met him he was a jealous advocate of a rigid law; after he met him he was the advocate of a gracious gospel. Before he met him he was urging the claims of a religious system; after he met him he was the enthusiastic herald of a living person. Straightway in the synagogue he preached Jesus, and continued to preach him until his breath left his body. For thirty years he preached Christ, and prayed Christ, and thought Christ, and suffered for Christ, until he could say, "I no longer live, but

Christ liveth in me." The old tenant of self moved out and the new tenant, the Christ, moved in. He could have said in the words of Tennyson:

"So word by word and line by line
The dead man touched me from the past,
Till all at once it seemed at last
A living soul was flashed on mine.
Far off thou art, but ever nigh,
I have thee still, and I rejoice;
I prosper circled with thy voice,
I shall not lose thee though I die."

Paul was a great preacher, but the greatness of the sermon was due to the greatness of the theme. "We preach not ourselves, but Christ Jesus as Lord." Great men make great men, and Paul's personal attachment to the living Christ was the secret of his success and power.

Unfortunately the church has not always so exalted the Christ. They have thought more of his teachings than of his wonderful personality; they have thought more of the body than they have thought of the head. Men are not saved by ideas, nor by doctrines, nor by institutions. Men are living souls, and can only be saved by being brought into contact with a living soul.

We have preached the doctrine of Christian Union, but Christian Union will not save the world. We have a great plea, but the preaching of a plea can not long endure. If Christian Union is the one supreme thing for which we stand, our days are numbered, for Christian Union is coming and our mission will be ended.

But the very heart and center of our preaching for a hundred years has been the living Christ. Creeds are crumbling and doctrines are losing their power to hold the attention of the world. But the Christ is rising higher and higher as the years come on.

If I stretch a rope across the room and take hold of the center and lift it up, as I lift it the ends will approach each other. If I can lift it high enough the ends will at last touch. "And I, if I be lifted up from the earth, will draw all men unto me."

The missionary that goes out to make converts to an idea, or a doctrine, or to an institution, will find that his work will not last, but the missionary that goes out to win men to Christ will find that his work will abide.

Our missionary enterprise, both at home and on the foreign field, should be animated by our supreme motive, *"The Exaltation of Our Christ."* Missions is a partnership with that silent though all-powerful and ever-present partner, Jesus the Christ—"For he must reign until he hath put all enemies under his feet."

Frankfort, Ky.

THAT WONDERFUL LITTLE MARCH OFFERING ENVELOPE.

PROFESSOR HARRY T. SUTTON.

A scrap of prosaic manilla paper, two by three inches! What can it do? Has it any place in the Kingdom of God? Can such a trifle overturn thrones or change history or create world-wide, spiritual revolution? *It can.* Through it you can project your service ten thousand miles and overturn idols for the King. Marvelous, indeed, it is how "God has chosen the little things of this world to confound the things that are mighty." I take off my hat to the March Offering Envelope! God knows what a great part it has had in world evangelization. My friend, pastor, leader, money-raiser—the envelope is a big thing. Honor it, use it, advertise it.

First of all, get them. Get plenty of them. Get them in time.

Then see that the envelopes are faithfully distributed. Take no chances on this. A slip here may shrivel Christian hearts and rob God. Get them into the hands of the people in the best way, and, listen, *always write the name of the person on the envelope yourself.* This makes a great difference. It transforms the yellow paper envelope into a noble appeal and challenge. One of the best methods is to get a committee, some of your best workers, and through them send these envelopes to the names of the people. It is well to have this committee solicit each person visited for some definite amount previously agreed upon. If the envelopes are mailed, a letter should accompany them. Make sure that the envelope has a chance, a chance with every member of your flock. Give this sacred bit of manilla paper a square deal and it will not disappoint you.

Next, and perhaps more important, do not leave your people ignorant of the vast significance of the envelope. Make them feel that here is an opportunity, blessed indeed, and unequaled for doing a far-reaching work. *Why not preach a sermon on "The Bigness of the Little Envelope?"* You can easily find a Scriptural text to back that up. Emphasize the facts of the situation. Tell them what the full envelope will do. Cause them to see the envelopes returning with varying amounts, with creditable gifts for the Master's great work—$1, $5, $50, $100, $1,000! Tell what the envelope's money will do. Take up the different amounts. *This* envelope containing five cents may be very powerful. This five cents will buy a Testament or send out fifty tracts telling of Jesus. This little sum may lead one to Christ in India or Japan. Picture some heathen boy getting this literature and reading it, then finding the missionary, and finally finding God! Perhaps this same boy becoming a preacher or teacher to win others to Christ—who knows?

O, your *dollar* is not a *mere* dollar, when put in the March Offering Envelope! The envelope is doing big business. That *one hundred dollars* will help build a hospital and sustain it, giving treatment to thousands of people every year for twenty years. Submit it. Anything that helps the physical and spiritual recovery of thousands of souls to health, to happiness, to God, is *great.*

A check for $1,000 slipped into that little paper envelope will more than pay for a missionary a whole year. He baptizes one hundred souls, prepares the way for five hundred baptisms the next year. Or the $1,000 builds a school for three hundred boys or girls, who are taught concerning Christ each day!

The envelope is in no little business. It is a power of God—tremendous. It is a channel of Divine Grace to thousands of soul-famished ones. Do not slight it, or let others slight it. Hold it up, magnify it, proclaim it an evangel of life and peace.

As the Offering day approaches, announce frequently and joyfully the date of the return of the envelopes. Prompt your people to be in great expectation. Look forward to the bringing in of the envelopes as unto a joyous harvest. Make it an occasion of rejoicing and victory.

Eureka, Ill.

NOBLESSE OBLIGE.

FRED E. HAGIN.

When I first went to Japan, I felt like smashing the miserable, grinning idols and the idolaters, too. I hated the idolatry fiercely. I still believe that Japan's idolatry is an indescribable abomination, but I pity and even admire the people. They at least have not stifled the religious instincts of their souls. To honestly worship an idol, where they have received no teaching concerning God, is better than being an infidel in the presence of revelation. If I should be asked to honor one of two men—the idolatrous, but ignorant Japanese, who bows before his little fox god, or the American or German professor who sits in his easy chair and writes that Christ is not the Son of God, that Christianity is a delusion, and that our being and personality is the result of a chance clash of atoms—I say, if I were asked to honor one of the two, I would take off my hat to the idolatrous Japanese every time! The professor whom I have mentioned, who owes every blessing, protection, and comfort he has to Christianity, is one of the strange, vicious anomalies in the progress of truth. His ancestors were wild, half-clad pagan savages in the woods of Brittany or Europe, less than fifteen centuries ago. His natural inheritance was paganism, and he lives and profits by the blessing of Christianity, which came to his ancestors through the sacrifice of foreign missionaries. Such

a man deserves a dash of real paganism to bring him to his senses. He ought to be shipwrecked on the cannibal coasts of dark Africa. And I would like to send another man along with him. The Christian man, so-called, from America, who smiles at foreign missions and says he does not believe in sending the gospel to the heathen. Let both of these men be shipwrecked together. What good company they would be for each other! But shipwrecking would not be enough. I am not vindictive, but I would like to have the cannibals capture them and drag them far into the jungles. They should remove their clothing and sharpen the sheath knives and set the cannibal pot to boiling. Then, just as they are about to skin them alive and tumble them into the seething caldron for a great cannibal feast, Dr. Dye and his native Christians should come along and rescue them. Then they would be converted to Christianity and to foreign missions! Then they would climb on to the band wagon like grateful, sensible human beings, and shout, "Hurrah for the kingdom of God—hurrah for foreign missions!"

Tokyo, Japan.

A Tibetan Prayer Wheel Temple.

Each cylinder is a prayer-wheel, with a prayer engraved on the outside. These wheels are kept whirling by the priests. They think that each revolution counts for a prayer uttered.

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

CHINA.

Out on the Road.

G. B. Baird.

J. E. Brown and I have just returned from a long itinerating trip north of Lu-chow-fu. We spent seventeen days on the road, counting three days at Hwai-yuen, a station of the Presbyterian mission. We rode about two hundred and fifty miles, visited perhaps thirty market towns, besides three walled cities. Along the way we distributed six thousand pieces of Christian literature, Gospels, tracts, and calendars.

The weather was not ideal, as we had but one day entirely clear while we were on the road. Yet our travel was not interfered with, as we go prepared for all kinds of weather.

At Show-chow two of our Christians teach in the Government school. We visited them and spoke to the students, after which we went out of the city to a famous "Pearl Spring," where we enjoyed a feast, to which the teachers had invited us. The feast was set for eleven o'clock, and we expected to leave the city by two o'clock and ride on fifteen miles that afternoon. Things move slow in China, and we found it was four o'clock before we could leave the city. We had fifteen miles to ride, crossing a low mountain range and ferrying two large rivers, besides finding our way on a strange road among the interminable by-paths of China. We had no choice, for our bedding and baggage had gone on early in the afternoon. We reached the first river just before dark, but we found no modern ferry, only a clumsy boat, into which the horses had to jump. It was a wide river, and the man would take but one horse at a time. I stood on the bank alone for half an hour, and darkness settled about me. I could not see across the river, but at last heard the paddle of the oar as the boat drew near. We rode along the path in the dim light to the next river, where we found two boats, so we crossed together. We were then a mile from our stopping place, so we rode on merrily. It seemed that we had gone two miles, when we roused a farmer to inquire. We had followed the wrong path and were still about a mile away. We asked the farmer to lead us to the place, but he was afraid, and said that no inn would take us in at that hour of night. We had no fear of this, as our coolies had gone before us. He finally consented to lead us, so about nine o'clock we reached the inn and found our coolies sleeping in peace.

Our stay at Hwai-yuen was a pleasant one. This station is supported by one church in New York, and it is well supported. They now have nine missionaries in the station, and their work has never been held back by the lack of funds. They are just ready to open a ten-thousand-dollar hospital and dedicate a five-thousand-dollar church building, and they have the foundation in for a commodious school building.

Government schools are being opened in many of the towns through which we passed. At these towns our

sales of Gospels were always large. Each pupil seemed to buy one or more of the Gospels or Acts. If we can get the schoolboys of China to reading the New Testament it will be seed well sown.

Sometimes we were up and in our saddles by daylight and sometimes it was dark before we finally left them, always following the narrow footpaths, as they wind from village to village. Perhaps you wonder if we are not tired and worn out when we get back from one of these trips. Why should we be? We have our own horses, to which we are accustomed, so they do not tire us. A day in the saddle is a pleasure and not a hardship. We live the simple life, near to nature, riding four or five hours a day in the open air, preaching and selling books on the streets, sleeping in the half-open Chinese inns, eating the simple but wholesome Chinese food. Why should one not enjoy the best of health, as I do? I have not been sick a day since I came to China, and the nearest approach to sickness came to me this summer, when I had left my work for a few days' vacation in the mountains. After being on the road for two or three weeks, I feel stronger and fresher than when I started; a hot bath and a change of clothes, and I feel like a new man with the pure blood coursing through my body.

It is a great work and a delightful work; great because we are striving to uplift and help the weak and the poor, the fallen and the distressed and the downtrodden. It is Christ's work, and that is all the justification needed.

Lu-chow-fu, China.

INDIA.

Interesting Baptisms Near Bilaspur, India.

Out in the village of Sawatal on December 1st nine people were baptized, two from Sawatal itself and the others from nearby villages. There have been four or five other occasions when Mr. McGavran has had baptisms in this village, which is sixteen miles from Bilaspur. I had not been able to be present on any previous occasions, largely because the trip out there is over such poor roads that it means an all-day trip in a bullock tonga and a jolting of several hours as the tonga bumps along over the low embankments which divide the fields.

Mr. McGavran had visited several of the people who were desirous of being baptized, the previous week, and the first of December had been set as the day for the service.

We reached the village two days before, and preliminary meetings were held, and then at noon on the 1st the people came together on the high bank of the river, and sitting under some shade trees, several short addresses in the dialect the people speak were made, and after prayer and singing, the whole company went down to the river and the four men and five women were buried in baptism.

One of the women is the daughter of a man whose name (Kohlia) means jackal. But the name does n't fit. He is a fine man, tall and strong, and a good, earnest Christian. He frequently walks sixteen miles to come to church, and to his house in Sawatal he has built an addition which he keeps for the use of the preachers and teachers who visit the village frequently in order to hold services.

There is no church building in Sawatal, but we hope to have a school there some day before long, and then the school room will be available for services, too. At the baptismal service on the 1st, about the middle of one of the addresses a man discovered that he had seated himself in the path of some big black ants. Several stinging bites made him leap up off the ground, and after he had freed himself of the ants and sat down at some dis-

tance, the service was continually interrupted by the necessity of warning newcomers to avoid the place.

The earnest answers of the people as they replied in making the confession were good to hear. They may be ignorant, they may lack an extensive knowledge of what Christianity means, but they certainly want to be Christians, and we must pray and work for them that they may grow in grace and in the knowledge of our Lord and Savior.

Preaching in the Jungle.

P. O. Sherman.

People who don't know say Hatta is in the "jungle" because it is twenty-two and one-half miles from the railroad. This we deny, for Hatta is situated in the midst of a level tract of cultivated land, well watered by our beautiful Sonar River. True, we can only obtain currie, rice, and onions during certain times of the year, but the railroad when it comes will bring a better food supply. But now I am in camp at Mariado, thirty-six miles from the nearest railway station, and I can not deny being in the jungle, for I have proofs of it on every side. To the southwest of us is a large Government forest reservation inhabited by panthers, wild pigs, wild peafowls, and an occasional tiger, I am told. We have knowledge of the panthers being there, for we hear them barking not a quarter of a mile from our tent every night. To the northwest of us is the Vindhya range of mountains, famous in Indian song and story. In former days it acted as a natural boundary to mark out the various kingdoms. Now it is inhabited by the Ghonds, a remnant of the aborigines of India. They are a simple folk and are not saturated with Hinduism as the people of the plains. I am told that they are more easily won to Christ than any other class in India. They certainly listen well. To the northwest is the Punna State, stretching out toward the United Provinces, and to the southeast is our own Tahsil and Hatta-Home.

The work among the villages is most interesting. I never dreamed I could become so interested in it in a week's time. We arise long before "sun up" and make our "roti" (thin, round cakes of flour and water, baked over an open fire), then we start out, for early morning is the best time to preach, for then the men are all sitting around a little fire out in the open court of the village or market place. We sing one song, then one of the men preaches, then another song and another talk, then we hasten on to the next village so as to get the men before they go to the fields to work. If these villages are near, we can reach three or four before the men leave, but sometimes we only reach two. We have not yet preached to less than one hundred a day, and sometimes many more. After a month I shall make an average. They listen almost spellbound as we tell the gospel story. Sometimes we meet a Brahmin priest who likes to "show off" by asking us why we kill animals for food when our Bible tells us, "Thou shalt not kill," but for the most part the questions are simple ones, asked by those who really want to know. As a rule, we see but few women, but last Saturday we went toward the hills, where caste rules are not so strict, and we had a mixed audience of 112. Some of the women had their children, and these were not always quiet, for they were afraid of the "white man." After our morning tramp we return to our tent for food

and a little rest, then we go out again in the afternoon, but we never have as large crowds as in the morning. We want to preach in every village in our Tahsil during the year, but I doubt very much if we can do it. What a pity we can not preach to them fifty-two times during the year instead of possibly once!

Our evangelists, Kanhai and Bharos, are proving faithful and efficient and seem as eager as I to bring these people to Christ. Kanhai especially is a very spiritual man and is a power. Mrs. Sherman is staying alone at the bungalow, looking after the interests of the Christian women on the compound. She gets lonely and longs to hear English and see white faces, and so do I.

Hatta, India.

Oratorical Contest at Harda.

Dr. C. C. Drummond.

The annual oratorical contest in connection with our high school was held last evening. There were six contestants, all high caste Hindus.

The sentiments they expressed were on the whole very much what we might expect from Christian men. They show that they have had Christian training. They advocated female education, doing away with the purdah system, education of the lower classes, and deplored the caste system.

I can not help but think that some day we are going to see great results from the school work being done here.

A missionary of another mission was visiting here not long ago, and he said that one thing that impressed him here was the friendly attitude of the people here toward the missionaries.

I believe we have the respect and good-will of the people, and with the teaching that we are able to do daily we certainly ought to have results, but what more can we do than teach the Word faithfully, try to live it before the people, and pray earnestly for results?

Harda, India.

Notes from Mungeli, India.

Dr. Minnie Rioch.

"Mother, we have found such a nice boy, and can't I let him go to the river to have a bath and give him some of my clothes to put on?"

These words surprised me one morning while I was busy in my hospital. Looking up, I saw the earnest face and eager, expectant eyes of my own dear boy, David.

During their early morning drive the children had found a boy who seemed to be homeless and alone on the road. They questioned him, and he seemed more than usually intelligent. He told them he had been deserted by a man who had brought him from his own village, many miles away, and had now left him alone and penniless in a strange place. He was an orphan, an exceptionally bright boy.

David was quite overjoyed when he found the boy might stay. He brought out his own money and gave all he had to buy cloth from the bazaar to make two suits for the boy, two cotton shirts, and two "dhotis." David bought his food, too, and every day he gave him the rice, dal, salt, and spices he needed. David often begged for some special luxury for Sukur, and he was very particular to see that Sukur should have a good place to sleep in and all that he needed to cook with.

When the very hot days came, David said: "Who will take care of Sukur when we are away. It is much better he should go to Damoh, where he can enter school and be taught some trade." So he explained it all to Sukur, and told him how happy he would be in Damoh and that he must be good.

One warm night Sukur was started off under proper care to his new home. Many were the talks we had had with Sukur, and many prayers we had had with him and for him. He went out from under our influence, but we knew that in Damoh Orphanage the same would surround him.

David, a boy eight years old, was the means of rescuing this heathen child. Endeavorers, are you doing all you can to help save and keep Sukur and many, many more just like Sukur?

* * * * *

The hospital is again full of many sad cases. Last cold season, for seven months, the in-patient department was full, and many besides were housed under verandas and trees. One woman was carried from a native town forty miles away; her leg had been broken twelve days, a compound fracture. Being a purdah woman, she could not see any male doctor, and her leg had been bandaged by her ignorant attendants. Her sufferings were terrible. She stayed under our care several weeks, till she could walk again.

Another woman traveled seven days to come to the hospital. Her baby was born on the way, and died and was buried in the jungle. The poor woman was brought in, I thought, in a hopeless state, blind and deaf with weakness. After much care and nursing, she went out happy.

Patients from distant villages bring their families or relatives to cook for them, etc., and so it comes about that we have a goodly number housed on the hospital compound. These hear the gospel taught faithfully every day, and they come into the church to hear more.

I have some most interesting and some unusual cases: An elderly man, such a nice fellow, with aneurism of the aorta; another old man with malignant growth of the æsophagus; a young man with partial paralysis; he is so eager to get better, and he improves from day to day.

Many instructive cases come in, and there is much can be learned in medicine and surgery. But the work is interesting, fascinating from a more vital standpoint. Hearts are to be touched, lives are to be ennobled, souls are to be saved. The work is very great and calls loudly for more helpers.

Here are grand opportunities for physicians and surgeons, a lifetime of joy to be earned in giving relief to the blind, the lame, and the helpless. Is there no one eager to enter this service of the King? No one willing to follow in the footsteps of him who went about through all the villages healing the sick and preaching the kingdom of God? Brother, sister, we want you out here right now.

Mungeli, C. P., India.

There are one billion heathen and Mohammedan people in the world. Our own brotherhood is directly responsible for at least twenty or twenty-five million of these. If these are ever reached, we will have to reach them. It will take between $1,500,000 and $2,000,000 a year, and between 800 and 1,000 missionaries to do it in this generation. We now give less than $500,000 a year, and have but 225 foreign missionaries. We must increase our force by six hundred additional missionaries, and multiply our offerings at least by three, within the next twenty years, to do something like our share. WE CAN DO IT IF WE WILL. It would take only an average of $1.50 each a year, or THREE CENTS EACH A WEEK, to furnish the money. One missionary out of each one thousand of our membership would reach this quota. Dare any one say he can not do this? Let us preach and pray and plan toward this end.

Bilaspur Notes.

H. A. Eicher.

On October 2d I reached Bilaspur again, after having been gone for five months to the hills. I am glad to be back to the scenes of mission activity again, even though I am not yet able to do much to help the work along. I am pleased to see the signs of prosperity among the people here. For some time there was much fear of drought and famine in this district, and the price of rice was greatly increased, but at last the rains came and the rice crop is better this year than it has been for several years, and the price of rice has been reduced again. The rice is just now being harvested. This means much to the farmers, who are dependent upon their crops, and also to the people who have to buy. The people of this district are generally very poor, and are largely dependent upon each day's earnings and provisions for their living.

The mission work is progressing and is hopeful. During the rainy season the Sunday-school attendance reached high water mark. The combined weekly attendance of the Sunday-schools connected with the Bilaspur work went beyond the 1,000 mark. The great difficulty in the Sunday-school and in the church now is a lack of teachers and room for new classes. Mr. McGavran is conducting a teacher's training class each week. Since coming from the hills I have taken charge of the English Sunday-school at the station, among the children of the railroad people, which was formerly conducted by Dr. Smith, of the Christian Women's Board of Missions.

Owing to the language difficulty, the poverty and low condition of the people, their low ideals, motives, and moral conceptions—or misconceptions, and other conditions especially prevalent here, the work in this district, including the whole Chhattisgarhi language area, presents many knotty problems and difficulties, yet the possibilities here are great. The annual reports show this to be the most productive in results of all our work in India. Last year, including the work of the Christian Women's Board of Missions, Bilaspur reported three and a half, and Mungeli two and a half times as many baptisms as Mahoba, which reported the next largest number; or, the ten stations outside of this district reported only two-thirds as many baptisms as Bilaspur and Mungeli. If we consider only the converts from real heathenism, the contrast is still greater. In this district there were twenty-eight times as many converts from the castes as in the other ten stations, the rest being from Christian families and institutions. Yet the work is greatly undermanned. It is beyond the power of the present force to care for it properly. This is said merely to show the possibilities of this field. This is the only field in our work where there is anything like a mass movement such as are reported in some parts by other missions. Here there are great possibilities in that direction, if we only had the workers and the missionaries to foster it. Just before leaving the hills I had the privilege of attending the North India Conference, where these mass movements were discussed. I was greatly impressed with the extent to which they are worked by other missions, and with the results of them. I came to feel with some others that we ought to emphasize the evangelistic work more. Yet we are doing all we can now, with our present force.

Just now we are looking forward to and planning for the next Chhattisgarh mela, which will be held the last of February. We are looking to this united effort of the missions in this

district to help solve the knotty problems of the work here and to instill into the Christians a spirit of greater consecration, of truer service, and of higher moral standards.

Bilaspur, C. P.

JAPAN.

Tokyo Notes.

P. A. Davey.

Mrs. Davey recently paid another visit to Chiba with her Bible women, and gave her first talk in Japanese.

Miss Rose Armbruster has returned from her furlough, bringing with her Miss Edith Parker, of Columbia, Mo. We are glad to welcome them to our mission family. Miss Armbruster will spend the year working with Miss Asbury in Akita, and Miss Parker will be with Miss Lediard in the Girls' School in Tokyo.

We bade farewell to Mr. Kawai on November 10th. He went to work among the Japanese in Los Angeles. The church at Koishikawa keenly feel the loss of their pastor, but the members are anxious to encourage the missionary and are showing a true spirit of helpfulness. We hope soon to arrange for a permanent preacher for the church. A band of young men have begun to hold meetings at one of the smaller places of work in the district. The first meeting was well attended, and all were encouraged.

From Sendai.

Miss Miyuki Hisamitsu, who attended Drake University for about four years, has many American friends who will be glad to know that she has become a regular evangelist, employed by our mission to work among the women and children of Sendai City and district.

The Work in Osaka.

Miss Stella W. Lewis.

The Tennoji Christian church has passed her third birthday. Special services were held for three nights. The pastor was assisted by Baptist, Methodist, and Presbyterian ministers here in the city. Mr. McCorkle gave his first sermon in Japanese. As a result of these, twelve persons have expressed a desire to study Christianity. Many of these are young men who are now regular attendants at prayer-meeting and at the Bible classes.

It is impossible to tell the amount of good these little chapels do. The story of this one is the story of those in all our stations. Every day thousands of people pass this building, and these thousands are composed of every class. Many are of the busy class—too much occupied with business to notice the bulletin board in front by the door; others are not willing to be seen showing any interest whatsoever, while there are others who have plenty of time to stop and read, and they do read, and often come to the services. Not infrequently on speaking to strangers they tell us: "I am a stranger in Osaka, and I have wanted to attend church but knew of none, but recently as I was passing this street I saw this church and was glad. I want to send my children here to Sunday-school." All do not show so much interest and become regular attendants, but surely even an hour spent in the house of the Lord is worth while.

At present we are confronted by the street-car problem, a thing which the founders and builders of Osaka thought would ever be an unknown quantity. Their desire was "narrow streets," in order that the passer-by could see two sides at once, but street-cars have crossed the Pacific, and Osaka must widen her streets. Our

building is to be moved back about thirty feet. At the same time our Sunday-school room will be enlarged, for in three years we have almost outgrown our building.

We trust that this car line will help our work, for there are those of our number who say they are too far away to come regularly—but in a few months we can expect them. So Christianity and street-cars are not enemies.

A Short Missionary Journey.

Clarence F. McCall.

On the 15th of November, W. H. Erskine and I left Akita for a short visit in Honjo, one of our out-stations to the south. The distance is about thirty miles, and must be covered in what the Japanese call a "basha," and there being no good English equivalent, perhaps the word had better not be translated, for I am sure it would lose some of its meaning by using either bus, cab, or carriage. It is about large enough for four people, with six to ride in it. The springs are so good and strong that they seldom serve the purpose for which they were intended. The highway was one laid out by one of the old feudal lords, with pines grown old along either side. It takes about eight hours to make this trip, but with everything new and full of interest, I did not tire one bit.

After arriving, we went at once to a Japanese hotel, where we were met by Pastor Kudo in a very few minutes. He enjoys the distinction of being the oldest evangelist of our church in Japan. He is now sixty-five years old, and has been a Christian for forty years. That is quite old for an active Japanese man, when it is remembered that the age of the Japanese is something like ten years less than our own. To have met this old man was of itself a blessing. His face shows that his vision has been upward. After the inevitable hot bath of the Japanese hotel, we went down to the church, the second one built by our mission in Japan, for a seven o'clock service. We found the church snugly filled with boys from the Middle School. Inasmuch as this people are used to long services, we both spoke. This was my first opportunity to speak to so large a body of young men, so I spoke as best I could on that clause in Phil. 3: 13, "This one thing I do," with one of the Middle School teachers interpreting. This is the only town in all this district, or even in the whole of Japan, where the boys can be gotten at so easily. The next day, through this English teacher, Mr. Murakami, who is an earnest Christian, and the principal, who is an "ex"-Christian, I was privileged to speak to the whole student body of more than two hundred and fifty. This I considered a very great joy. To have a whole hour with them is more than I could have dreamed of. In the introduction by this Christian teacher, he said, "These men have an eloquence, not of words, but of power that comes from some hidden source." How unworthy of such was I made to feel, how humiliating to feel that willingly was I countenancing selfishness and sin in my life, thus obstructing the flow of power in the hidden channels! I think I never enjoyed talking more, and with all the earnestness I could command I spoke to those young fellows on "Things Temporal versus Things Eternal."

During the forenoon following, Mr. Erskine was with the young men of the English department in the class room, and in the afternoon with the boys on the baseball diamond. After a class game we were given a reception by the teams, at which Mr. Erskine told them of the recent victory for the Pittsburg nine. He told them how Adams was able to pitch three games straight and win them all,

and how he lived on a high plane morally, and by so doing made a splendid appeal for the life of righteousness.

At night we spoke to another company of about a hundred fellows at the church. At this service Mr. Erskine spoke on "Christ, the Ideal," while I tried to contrast for them the "Real Man" with "The Pretense," recommending Jesus Christ as the Master Builder for this life structure that we are all erecting. These boys are from sixteen to eighteen years of age, and as I think of them away off there from the railroad, with no Christian workers save that old pastor, exposed to all the sin and vice of a city of ten thousand people who are nearly altogether without the knowledge of Christ and his power, I can not help but think of them as going astray "as sheep without a shepherd."

Akita.

A Revival in Sendai.

Mr. Hirai, a professor in our Girls' School in Tokyo, and Mr. Sawaki, pastor at Yonezawa, came to Sendai and assisted in a revival meeting held November 12th, 13th, and 14th.

The Christians in this church are almost all of them young people. They assembled two nights preceding the meeting and prayed earnestly for God's blessing on the revival to follow and that their mothers and fathers would accept Christ.

During the days preceding the meeting Miss Johnson and Miss Matsumoto, Mrs. Robinson and Miss Hisanutsu visited the un-Christian mothers of our believers, inviting them to the services. Two of these mothers have given their names as "inquirers" and will soon receive baptism, for they have been studying Christianity for some time.

Every evening before the regular service the believers met for a short prayer service. Then the young men formed into bands and went out on the streets singing hymns, giving talks on Christianity, and announcing the revival, with a hearty invitation to all to attend. This street work took courage on the part of the young men, but they did it willingly and well. If, as a result of the meeting, we do not have a single convert, the renewed zeal and faith it gave the Christian workers more than pays for the trouble and expense. In the three nights we received twenty-four inquirers or persons who desire to study Christianity with the intention of becoming Christians. The main work of such a meeting comes after the public meetings are over. We can't receive converts as in America, for usually the one who seeks the "Way of Life" is only attracted by some act of kindness received or a little that he has heard. He does not know at that time what Christianity really is, but is willing to be taught.

The women evangelists have to visit the women inquirers for regular teaching until they know enough of Christ to have faith in him and are willing to obey him. This is what we are busy doing now.

When we first come to the field we can not understand why the revivals only last two or three days, but we soon realize that it is because in that length of time we usually have as many inquirers as we can teach at one time.

AFRICA.

Kindergartening at Bolenge.

Katherine Blackburn.

I have just dismissed from my porch twenty-five little ones (the members of my kindergarten class). How attached one becomes to these children! These are children that are yet too small to come to the regular day school. I have them from eight until

ten in the morning. About seven in the morning I go out into the town and begin to gather them up; some are not yet walking, so must be carried; Inkondo (one of our most faithful station girls) often assists me in gathering them up. It is not as easy to plan for kindergarten work here, as it is in the homeland, for the resources at hand are few; but I dare say that the joy is even greater.

The first is to see that their little faces have been washed; then we open with singing, Scripture reading, and prayer; one of the songs that they sing so nicely is, "Jesus Loves Me," in the Lonkundo: "Fafa atolang'iso, Ende mongo Nzakomba" ("The Father, He loves us, God himself"). After the regular recitation with the children, we have them drill, then march as a closing exercise. This they do enjoy so much. Most of these children are from Christian homes, and we feel that this special training will mean so much to them. Sometimes long before school time some of these little ones are on my porch. When I was down river, attending the conference, I asked Mrs. Smith to take care of the little ones for me. She did so, and when I came, gave them up again very reluctantly. Her initiation into the work was pleasant.

Dr. Dye has just enrolled a hundred women who are to work a garden of native food. From this garden the natives will be permitted to purchase food. At the end of the week the women receive so much salt, and at Christmas time they will receive their full wages in cloth. The Christian and heathen women are working together, and they work well together. It is most interesting to oversee them in this work. For many reasons it is a work that is commendable. They are using their time in something that is useful; they are being disciplined in methods of work; and what is far from being the least in our thought in this work, is the contact of heathen with Christian; and we do ourselves enter more fully into their lives as we linger with them in their labors. I am so glad that Dr. Dye has started this work, and that we have the opportunity of overseeing them. In every line of our work there is a certain charm; the very difficulties under which we labor must make it so.

These few lines leave us all well, and our work generally is moving on nicely. We pray always for God's blessing upon you and our work in the homeland.

Bolenge, Africa.

Strange Itinerating Experiences.

Herbert Smith.

I went with Dr. Jaggard to Lotumbi and Ikele. At the former place they are very anxious to have us come and live there. The chief is friendly. One of his seven wives was baptized. We took a big brass anklet off her ankle before we immersed her. The chief attends all the services held by our teachers.

At Ikele a dozen old men with gray beards and some chiefs from other villages came to ask us why we were going round teaching about Nzakomba (God)? Why did not we send teachers into their towns? Why did we not come ourselves oftener to see them, etc.? It seemed pathetic to see these old men, who perhaps wanted more salt than they did gospel, yet still wanting something better than they have.

We were there over one Sunday, and observed the Lord's Supper for the first time in that town. The old chief came to service, at the first sounding of the Lokoli, dressed in his loin cloth. Suddenly he realized it was an important occasion and hurried to his hut, returning in a few moments dressed in a European pair of trousers,

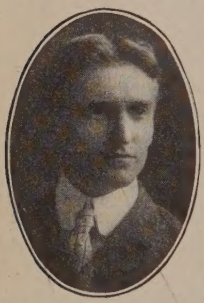
a shirt, and a little red cap. The latter the Christians would not let him wear during the service. After the service Dr. Jaggard treated the sick. We are glad the gospel is winning even in this big town.

Longa, W. C., Africa.

Glad Tidings from Longa.

Dr. L. F. Jaggard.

Herbert Smith and I have just returned from Lotumbe—our outpost up the Mboyo River—and to say that we are well pleased with our trip, and especially with the work that is being done in Lotumbe and vicinity, is very mildly expressing it. We spent seven days at Lotumbe, and four days at a neighboring village, where we have had evangelists only six months, and where the people gladly listen to the gospel. Two from this village were baptized at Longa one month ago. After our preaching at this village, one of the chiefs came to our evangelists with his witch-doctor's charm, saying that he was done with their deceit and was going to "hunt the teaching of God." This is a large village of perhaps 1,000 or 1,200 people, and only two hours' march from Lotumbe. To get to this village we march through two towns almost as large, one of which is very favorable to the teaching, and the other is not hostile. At Lotumbe the chief had forbidden the people to build houses on a site he had picked out for a station site. We were very much pleased with this attitude and selected the same plot as the very best. We hope to have no great delay in securing the grant from the State. While at Lotumbe we baptized ten, and now have there twenty-nine Christians. This is a good start, and the future outlook for the work there is very bright indeed.



The baptismal service was very beautiful and impressive. As those baptized came up the very steep bank they were warmly greeted by a long line of Christians and people of the village, which line extended from the river bank to the church, which is the only building to be seen from the river. The church at this place is the first to be seen on landing and the last on leaving. And indeed the church will be first in their hearts before many months pass. I fear I neglected sending you a report of our third quarterly meeting of the evangelists. At the close of this meeting (October 3d), we baptized twenty-six. Eight evangelists were sent out. We are planning for a great Christmas gathering.

How we all rejoice in the prospect of having the "Oregon" so soon!

We have about 45,000 bricks made, and will soon burn them. These are for my house. Mr. and Mrs. Smith are entering into the work loyally.

I am beginning to enjoy preaching in this language, even if I do find myself at a loss sometimes in trying to express my ideas. I will have to quit work some day and study language a little, but it is hard to find a quitting place.

While at Lotumbe I had a light fever—my first. At the present we are all well. The medical work is quite a wedge for Christianity. I have six operations now waiting for the arrival of surgical supplies from England. These are coming to us because of one operation by Dr. Widdowson and one by me. We hope to be successful in these also.